The Brethren Evangelist

PUBLISHED WEEKLY AT

The Brethren Publishing House,
ASHLAND, OHIO.

J. W. BEER, Editor, Altamont, Cal.
J. D. McFADEN, As't., Philadelphia, Pa

E. L. YODER, E. MASON, A. L. GARBER, } Directors and Associate Editors.

The Editor and Assistant Editor hold themselves responsible only for what appears over their own signatures, the duties of acting editor resting upon the manager of the Publishing House.

Terms of Subscription.

One Copy one year,	1.50
One Copy six month,	.75
One Copy four months,	.50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. **Do not send cash in an unregistered letter.**

Examine the date printed on your paper with your name, and when you time is out please renew. **A change of the date is a sufficient receipt for subscriptions,** and if the date is not changed in two weeks after payment is made, notify us of the error.

ADDRESS,
THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND COLLEGE SUBSCRIPTIONS can be sent to this office, and the proper credit will be given, and due acknowledgements made.

ASHLAND, Ohio, Dec. 12, 1888.

A Friendly Interview.

Two more numbers complete another volume of the EVANGELIST.

This makes the fourth year we have had about the entire control of the paper. We have always thought that God gave us a mind to place a modest estimate upon ourselves, and we therefore felt that we filled the sphere of a novice when we became a partner in the publication of this paper four years ago. The wear and tear of time has made many things common, and we here desire to have a plain talk with you, reader, about the relation we sustain to each other and the church.

We have not presumed to publish a paper after our own liking since sustaining this relation, but have depended upon those we have esteemed wiser and more experienced for guidance and suggestions and co-operation.

But disappointment after disappointment has followed. The actions which spoke louder than words were that "the paper is not my paper. He is running it so and so. I pay the subscription price and get the paper and read what I like about it and leave the other part alone." This was the cold, business-like feeling that possessed many. They subscribed and read the paper too much as they would an eastern paper which is run solely for the purpose of making money for the proprietors. Now that is too much distance to suit us. This paper is published to maintain the interests of a noble young church; one which stands alone in its beauty as the most correct representative of a New Testament church, and we should be nearer to you and you to us, than the relation of one business man exchanging values with another in a trade transaction. Do not get so far off, brother reader.

Those four years have been a time of many small conflicts. The doors of the church were thrown wide open in the start and all who were dissatisfied with old rulings came rushing in, and every shade of belief clustering to the Tunker line of doctrine was represented, and even through the stimulus of originality and freshness in the new church, many came in who were strangers to gospel church government and gospel doctrine, raised a high hand in an endeavor to manage church affairs. In others the dying impulses of conflict would dart out at times, and leave their marks, often to the temporary injury of the work of the church. Then too, the "free rostrum" idea of a church paper was abused, and could not have been withstood without serious consequences; and the only way through which to maintain the union of the church, was to adopt the old Stoic principle of allowing full freedom and indulgence that the things indulged in might become repulsive to those exercising themselves therein. The rule worked well in this case. During these years the paper was unfit for use as a missionary document, or to fill the true office of an "EVANGELIST," and no effort was made to extend its circulation beyond our own boundaries. We really preferred that it should not go among *strangers*.

Notwithstanding the difficulties encountered, our church has marched bravely on to victory. It has stood persecution and the onslaughts of enemies which no organization could have withstood that was not supported by the power of God. Therefore, it is here freely and unreservedly stated as a heart-conviction, that the Brethren church is guided by God, and that he is purifying and trying it for his own wise purposes. As the entire responsibility for the character of the paper is made to rest upon us by imputation by many, we have determined that during the following year a special effort shall be made to make the character of the paper such that it will be useful as a document to use in mission work, and we beg the co-operation of zealous brethren and sisters on this line of work. We can print papers but we must have your aid in circulating them. Go out in the highways and solicit subscriptions, and among your friends, work also. If they can not be secured for a year, try them for six, four or one month. There may be a seed in four papers that will fall into good ground and bring fruit.

We have always looked upon this work as a mutual one for the advancement of correct Christian principles. We know too well that it has not been for making money on our part. As such an enterprise we never should have made the venture, and would not remain with it long now it that was the object. But we regard it as the God-fearing preacher and elder does his ministerial office, and having faith in God and the cause, we still press forward with the work. Such a minister must have means to supply his wants, and so this business must have funds to go on. Then again, brother and sister, we have asked you for no donation to carry on the work, as was the case before us. All that we solicited was patronage. Now we want you to help us in reaching out to other people and the many members who are not taking the paper. They need it and ought to have it. Such grow cold and indifferent. They have money for lusts, depraved appetites. Possibly they may denounce some feature of the paper. Such is often the case when men try to carry the devil in their bosom and Christ in their hands. That class need religious reading badly. They would put religious papers and other people in military jackets, while they forget how contemptible they are in the sight of God, and how utterly worthless they are as a child of Jesus. They have no charity for anything or any body, and yet they expect the merciful God will save them from all the many transgressions and sins. God be pleased to give to all uncharitable a little of the charity they expect you will extend to them.

Now, brother and sister, come and help us in this work. We have spent a good part of an income on which an ordinary family could not live at all, in sending papers to the poor, to the Young Men's Christian Association reading rooms, to prisons, and other places, where the seed might take root in good soil and bear fruit. Help us next year to do a wonderful work for Jesus by circulating this paper extensively.

G.

Worshipful Pastor.

The Bible has created no titles of honor for persons of special qualities or abilities. It esteems every one alike so far as the honor of his birth is concerned, or his natural capacities. It is therefore an evil to create ranks of honor and preferment to place men in. The offices named in the gospel are offices of servitude and not of honor and preferment. The man who desires the "office of bishop desires a good *work*." The highest or most responsible office is a "work," not a station of honor and glory. The office of pastor is of the same character as bishop in this respect.

There is a growing tendency to call the pastor "worshipful." The conduct of too many speaks out for their pastor, worthy reverend worshipful pastor. What does it mean? It means exactly that the church member is worshiping the pastor. Study deeper after the meaning, and it will end in a love for the flattery he is bestowing upon you, or the power of his eloquence, or his sociability. The member is regular in attendance at church, punctual and exemplary in all his duties. But what is he worshiping? A creature. His pastor. His devotion is creature service. As long as that favorite remains he is dutiful and zealous, and does all he can for the cause. Other members do not *stand in* with the "worshipful pastor," and he is unable to see the same beauties in the preacher. A change seems necessary, and a change is made, and there is not very much harmony in the act. What now? The idol of a part of the membership has walked away, or gone away by some other mode of travel. All is so dull, lifeless and unsatisfactory, there is no enjoyment in attending church now, I would sooner remain absent. What is the matter? You were worshiping the man and he has gone away.

This variety of creature service is easy to contract. Beware of it. Make your worship consist in psalms, hymns and spiritual songs, reading the Word and knowing the duty you owe to mankind and God. Love the church home because it is the place that has been consecrated to the service of the true and living God. Meet him there and commune with him. Hold sweet fellowship with the pilgrims on the path to the mansions of rest. Remember the speaker is only man, frail, erring. Weak so that if God will withdraw his protecting influence he will fall into the snares of satan, and put to shame his admirers and the church where he presides.

The words of St. Peter should be a constant warning:

"Worship God." We are only men. We are not fit to receive your praise and adoration. Worship God. Do that and then your divine comfort will not walk off and leave you comfortless and distracted, carrying away your zeal, your interest, your all as a worshiper.

Avoid the creation of worshipful pastors if you would be perfect in love and devotion to your true Master, Christ.

EDITORIAL NOTES.

The article by Bro. Richards is one that does good to the soul. Those who have tasted of the good word of God feel the divine pulsations behind it. His experience is very interesting, as the experiences of all Christians are. Yea, the Holy Spirit does now and always has guided the children of God. Our brother's testimony is another evidence that the convincing power of the gospel can only be experienced, not reached by argument or seeing.

The officers of the Brethren Missionary Society of Kansas, Nebraska and Missouri, have a showy letter head printed, and promise to do the work in a business like manner. Bro. Bauman will please hold on a little, and give the brethren time.

Eld. Bashor puts his article on the Passover controversy in a place where it fits very well. The question of difference is one that arose about A. D., 303 and has not been settled yet. Before that period, there was a paschal controversy, which was of a very serious nature, but another point was involved and partook of a doctrinal nature.

We are greatly delighted to notice the devotion of the Maryland sister in the Sisters' Endeavor work. We hope the same spirit of devotion may actuate the sisters everywhere, until the country is filled with the influence that turns the hearts of men from the follies of this life to the enduring possessions of the kingdom of God.

Dishonesty is certainly now going about seeking whom he may devour. It has become a besetting sin of the age. Every soul who has named the name of Jesus should look out for that breaker as it is a most dangerous one to the Christian.

There is a maelstrom of agitation now about Georgeism and isms of various kinds which concern the social and domestic concerns of life. To make a long and cumbersome train of theories and experiments vanish away, the people need only to adopt the Mosaic system of giving one-tenth of all that is made, and get land free.

The Legislature of Ohio is about to inject into the affairs of the government a new idea on taxation. It is to tax the professions, as well as land. There is, after all, a little sense in the proposal. There are thousands of lawyers, physicians, teachers and preachers in Ohio who make twice as much out of their professions as an ordinary farmer makes, and yet the farmer must pay nearly all the tax to maintain the state government, school system and county officers. This indeed is not right, and a move for a more general system of revenues is proper.

Salisbury, a great English statesman, has announced his belief in the principle of Women Suffrage. This principle is gradually acquiring strength, and the time is not any great distance away when she will have a voice to express as to how she shall be ruled under the government where she lives.

"The *Brethren Evangelist* tells only a part of the truth when it says, "Findlay College, the institution of the Church of God, has an indebtedness of over $16,000." Over against this indebtedness the College has notes aggregating nearly $16,000 while the property is worth nearly $100,000. The *Evangelist* hand a purpose in view; but that does not justify the *suppressio veri*."—The Church Advocate.

No truth suppressed, brother, and no purpose but a comparison. The Brethren church has a college with a debt of $16,000, and also has securities, the face of which amounts to $14,000 or $15,600 and a property worth $60,000. Our readers do not infer from our statement that Findlay College had no securities to offset the debt, and they well knew that there are securities which are over against our College debt. But the trouble is they are too much over against.

Miami Valley Items.

(Concluded from last week.)

get others to do the same. So that by the time the mischief is counted up, there has been a loss of several subscribers. Now a paper with no larger subscription than the EVANGELIST, several such occurrences will be felt. Therefore I say it requires some courage to tell the truth.

What he says about "systematic giving" can be vouched for by every minister in the Brethren and every other church. Now brethren, let us try to profit by this plain speech and bring ourselves up to the true standard of Christian liberality.

But in the leading editorial we have an article on "how elders should be made?" I have no difference with the editor as to the question and its answer. I too, with many others, believe that it is too lightly done.

We find elders and ministers disgracing their profession. We in the first place, denounce and blame the parties who disgrace their office; but truly, after examination, we ought to blame those who put them in the office when they were not truly worthy of it.

Every month or so we read in our daily or weekly papers of some "Terrible Clerical Scandal," or "A wolf in sheep's clothing," or "A minister gone astray," and when the thing is sifted down, the blame is not so much on those who did the mischief, as those who put them into their office without sufficient thought and investigation.

Sympathy with a man's condition and surroundings should not be allowed to influence us in coming to a proper and just decision whether a man is competent, spiritually or intellectually to fulfill a certain ministerial office.

We should remember it is the welfare of the church or Christianity is at stake as well as the mere standing of bread and butter of an individual.

The church is larger than an individual. So if he is two dishonest or immoral or illiterate to be a minister, do not let us endanger the success of the church by giving an incompetent man a living for which he is too lazy to work.

So far I am in accord with the editor, but there is an expression he uses that I would like to have him or somebody else explain. There is much attached to it which we dare not lightly look over. So I would like a wider explanation.

Now it all depends upon the explanation whether we will enter into an argument with them.

Our editor says "Elder and Bishop in the scriptures are about the same." Now the manner in which they are made, is as he says, of importance, etc. But as to whether the office of an Elder and a Bishop is the same needs some explanation. So please, brother editor, as soon as you can find time, or any one else that would like to do so, give us the scripture that tells us that Elder and Bishop is the same?

E. MASON.